

Christian Reflector.

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The Christian Reflector.

For the Christian Reflector.

Missions in the United States.

NUMBER 3.

INCREASE FROM FOREIGN LANDS.

The immigration of foreigners furnishes no small portion of the increase of our population. It is estimated to be considerably over 100,000 annually. Embracing a large number of obscure, uneducated and even vicious persons, without mechanical knowledge or pecuniary resources; generally influenced by their national prejudices and strongly attached to their national customs, it is not to be expected that they will readily conform to American views and feelings, or become so transformed in their minds and habits as to sympathize with citizens. Multitudes of them move among us, utterly destitute of sympathy with us, actuated by selfish and mercenary motives, and training their children in the same way. It is a heterogeneous mass, unacquainted with the practical uses or even the theory of our government; unused to liberty; many of them without intelligence enough to learn, or learning, without virtue to exercise properly the rights and privileges of freemen. In such people political demagogues and designing men find pliant instruments for the accomplishment of the basest purposes.

Foreign immigration will not soon decrease, but for several years will, probably, increase. The crowded population of European nations, the nature of their governments and laws, and the condition of the lower classes, tend to such a result. The higher classes, especially the nobility and reigning princes, find it essential to the perpetuity of their present rank and condition to encourage it. This accounts for the vast numbers annually arriving on our shores, and for the fact that a large proportion of them, especially from Great Britain, were public paupers and vagrants at home.

A few years' residence in the country entitles men of this description to all the rights of an American citizen. At the ballot box, especially, they stand upon a level with the purest and most enlightened native born citizen. Should not the enlightened, elevating influences of our holy religion be applied such as these?

FOPISH IMMIGRANTS.

By far the greater proportion of immigrants are Papists. And though, as advocates of religious liberty, we shall ever glory in the perfect equality of all religious denominations, as Americans we should never forget that the allegiance of those immigrants to the Pope of Rome, who is a secular as well as ecclesiastical potentate, cannot be dissolved so long as they remain Papists. Thus, then, we have in our midst the strange and dangerous anomaly of the acknowledged subjects of a foreign power, sharing equally with ourselves the rights and privileges of American citizenship; rights which they cannot participate, except in subordination to the interests of him, to whom they yield their wills and consciences.

If, without reference to religious preferences, the ignorant, the servile and the base may be employed in aiding the plans of the ambitious aspirant for political preferment, how much more effectually may they be made to do that work when impelled to it by a religious creed, and the threatened discipline of a merciless ecclesiastical court?

The numerical force of Papists in the United States; their unity in political action, and the equally balanced strength of the great rival parties of our country, should serve as a fearful warning of the possibility of future Presidents and other high functionaries being nominated at the Vatican in Rome, and elected by some short-sighted compromise originated in party zeal.

There is ground to apprehend such a guidance of the great mass of the less intelligent Roman Catholic population as will collide with every principle of American freedom, is evident.

The following article, while it shows the views and, possibly, the desires of European sovereigns concerning us, plainly discloses the policy of Papists, and the agency they will endeavor to exercise in consummating those desires. The language is ascribed to the Duke of Richmond, while Governor of the Canadas, and is reported by Mr. H. G. Gates, of Montreal, who was present when it was uttered.

The Duke, a short time prior to his death, in speaking of the government of the United States, said: 'It was weak, inconsistent, and bad, and could not long exist.' 'It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French Revolution, and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will eventually succeed by subversion rather than conquest.' All the low and surplus population of the different nations of Europe will be carried into that country; it is and will be a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low popu-

lation, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage.

The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them, think, and feel alike, in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him.' The church of Rome has a design upon this country, and it will, in time, be the established religion, and will aid in the destruction of that republic! 'I have conversed with many of the sovereigns and princes of Europe, particularly with George III., and Louis XVIII., and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it.'

The following quotation is also in point, as an illustration of our remark. It is from a Roman Catholic editor in Europe, who, in commenting on the report of their missions in the West, says:—'We must make haste; the moments are precious. America may one day become the centre of civilization; and shall truth or error establish there its empire? If the Protestants are beforehand with us, it will be difficult to destroy their influence.'

Recently a new plan has been proposed in Great Britain, which has for its object an increase of emigration to this country. It blends the pecuniary advantage of a promising mercantile speculation, with the covert design of giving predominance to piracy in this country. It is to purchase tracts of land, suitable not only for farming purposes, but also for the establishment of villages and cities, in the free Western States, and pay the expense of emigration for all who will engage under the sanction of a pledge, similar to that administered by Father Mathew, the Irish priest, to labor three years for the Society, under the direction of priests who are to accompany them. If the company can be raised, the land and men to improve it can be obtained. More than \$100,000 were raised in one year, by one Roman Catholic Society in Europe, for the propagation of the faith in North America. And will not wealth and zeal like this furnish means for, at least, an experiment on the above plan, especially as it contains the principle of a profitable investment of capital?

There are now more than a million (some say two millions) of Papists in this country; of course, under the direction of the Pope. The present state of things in Europe justifies the supposition that the number will be speedily augmented by more numerous additions than in any years heretofore. We select the following from the Baptist Record of Dec. 21st, 1842:

An Irish paper says: 'We never recollect to have seen such preparations as are making to emigrate to America.' A person in Germany writes: 'Hundreds of thousands of the German Papists are preparing to come to the United States.'

It is only about 50 years since the first Papal See was created by the Pope in the United States. There are now 16 Sees; an Archibishop; 21 Bishops; 801 priests, and other clergymen: 606 churches; 530 mission-stations; 21 ecclesiastical seminaries; 46 female seminaries; 21 colleges and literary institutions; 36 female convents; besides 165 other institutions, such as schools for the sisters of charity, day schools, and asylums, with about 15,000 pupils.

New York, Jan. 21, 1843.

*Our Country," p. 25. +Ibid. p. 24.

Ann Thane Peck.

The following biographical sketch is deeply interesting, and so strikingly exhibits the power of religion to give maturity to piety, even in the morning of life, that we make no apology for its insertion. It was embraced in a discourse delivered by the pastor of the Sixth Presbyterian Church in Cincinnati, and is forwarded to us by ladies in Providence, who inform us that the subject of it was a grand-niece of the Rev. Dr. Gano.]

Ann Thane Peck became a member of this church Dec. 8th, 1837, then in her fourteenth year. She was singularly dutiful and lovely as a child; every way such as a wise parent could wish. But it was as a Christian that we are to consider and speak of her now. Her life was almost one constant communion with her Saviour, and this made her piety remarkable for meekness, activity, uniformity, and decision; in short, for those qualities that distinguished the piety of Jesus while in the flesh. Her practice was to pray in secret three times each day, but she was often known to retire in the intervals to learn of Christ.

A stranger would have noticed her, in the house of God, for an intelligent and serious attention to the truth, unusual in one of her youthful appearance; and, in the Sabbath school, for a single-hearted devotion to her class. But like everything pure and precious, the nearer you examined her life the purer and more precious it appeared. She was no where a better Christian than at home. She watched over, prayed for and with her brothers and sisters; and also for those who lived in the family as helps; some of whom, from a most unpromising state, are known to have given evidence of a saving change of heart. She entered warmly into the distribution of tracts, the gathering of children into the Sabbath school, and every other labor of love. But though active, she was in nothing obtrusive; but showed in all things the graces of modesty and a holy discretion.

Painfully she labored, but more from a conscientious love of truth, and distrust of herself; she said very little, while in health. It surely seemed that her soul was in commun-

ication with the powers of the world to come.'

Her allusions to heaven and hell, were oppressively awful, sending a thrill through our frames; and I felt my own soul struggling to bear up under the awe which settled on all present at her words. Yet her words, repeated here, must utterly fail to convey the ideas which they gave from her lips. 'O they are so happy there!' Speaking of heaven, 'They fly there, they kiss each other, they serve God, they worship the Saviour, and—her mind seemed to travel on amid glories where human speech failed to follow.'

But when one directed her thoughts towards hell, the expression of her face seemed to convey more meaning at a flash, than (were it possible) all human language condensed into a single sentence; and she exclaimed in tones of strange and melancholy sweetness: 'It's awful! It's awful! O IT IS AWFUL!! O, I cannot describe to you how it looks!'

At such times her exhortations to faithfulness were moving beyond description. 'Tell the teachers in the Sabbath schools to be faithful!' She said so to a sister in church near her, 'O you will be faithful! I know you will. You will come soon.'

'And how do you now feel for sinners?' 'I feel more for them than ever I did in my life. They don't realize their sins, they don't realize their condition. They must realize their condition before they will repent.'

'But how can you be so happy, as you say, and yet feel distressed for sinners?' 'O,' she replied quickly, 'I am happy in my Saviour—I am happy in myself. It is for them only that I feel distressed.'

'Can you realize now how the Saviour could be perfectly happy himself, and yet feel distressed on account of sinners?' 'O, the Saviour felt infinitely more for sinners than I do. It is awful to think of him realizing his love for them, for he realized their condition more than I can.'

Then, addressing a friend by her bed-side, for whom she had felt a deep concern, she said, 'Are you not afraid you will lose your soul? Do repeat now. Repentance is something which must be done immediately, and not be delayed.'

She dictated this message before the change in her appearance. But she now said that the Saviour no longer appeared near her; but insisted that 'she was in Christ, and Christ in her.'

'Ann,' one asked her, 'what is it which makes you so happy?' 'It is my Saviour,' she replied. 'He is with me. He is with me.'

'How long have you been in this state?' 'Mother,' she replied, 'you will recall when I said, "He is coming! He is coming!" I have been thus ever since then.'

'But what does the Saviour do? or does he appear to you?' 'I see nothing now more than I ever did, except by faith; yet it is just as real as sight. He came and looked upon me, and said, "I am willing to make you just as meek as I am—just as patient—just as lovely." Indeed, it seemed that he was present before, only I did not perceive him. He seemed to have been waiting till I should become perfect enough.'

'Does Christ seem to be thus looking upon you now?' 'He is in me,' she said with emphasis. 'I am him. There is such a connection as I cannot describe. It seems as if the Saviour is just here where I am. Indeed I seem to be within myself,' said she (laying her hand upon her breast,) 'and my words seem to come not from my lips, but from within, here. It's wonderful! O it is wonderful! I cannot describe it to you.'

'I know it,' said she; but then I must be faithful, and do what I can. Christians must struggle. You must not think conversion is the end. It is only the beginning. Christians must struggle, every day, if they would be happy.'

'Ann,' one asked, 'do you have to struggle now?' 'O no! Because my Saviour is come; He is with me; He helps me move my head, and every thing. You know, father, I never talked before as I do to-night; not even when I was well—I never used to speak so quick—I never could tell my feelings before. A little while ago, I could not lift my head as I can now, but the Saviour now helps me to do every thing. It doesn't seem as if I was going to die, only to go to Heaven. It's wonderful! It's wonderful! I thought I should grow weaker and weaker, but I feel stronger and stronger. I am as happy as I can be, even if I don't go to heaven.'

Observing her distressed for her brother, one said, 'You must commit him to God, and if you delight yourself in the Lord he has promised to give you the desire of your heart.'

This is a feeble description—all description must be feeble—of her appearance and conversation during part of a single evening. And it is a specimen of her prevailing state of mind, except that her failing strength and severe paroxysms of pain forbade her utterance; and the ecstasy and supernatural light of her countenance were absent, so that she resembled herself again, most of the time. At such times she said, 'She felt as if she was let down from heaven.' But even then she would often speak out of silence, and say, 'Faith can triumph over death!' and other expressions full of joy, peace and triumph.

At one time she thus said: 'The blood of Jesus cleanseth from all sin.' One asked her, 'Ann, do you feel as though you are cleansed from all sin?' 'Yes,' she replied; 'but I find I can sin yet.'

'How,' she was asked, 'do you think you have sinned since you became so happy?' 'By forgetting my Saviour,' she replied.

'I thought too much of my couch; but Christ is with me still.'

She showed not only by this answer, but her whole conversation and deportment, that she was far from any financial notions of perfection: that defective faith in Jesus, though but an instant, and occasioned by an irritating cough, was inexcusable.

Once or twice after she had enjoyed this heavenly rapture, her symptoms were so mitigated that hopes were entertained of her recovery. On being asked, she told her father that she was willing to get well if it pleased God, but would prefer to go if it were referred to her choice.

Of a few dollars in money which belonged to her, she directed a small part to be expended in tokens of affection to give to her brothers and sisters; and said to her mother concerning the rest: 'If there is any way to do it, I wish it might be laid out for the benefit of the poor slaves; it is so hard to be in bondage, and theirs is a bondage both of the soul and body.'

When her time drew near to depart, she said: 'Father, how long do you think it will before I shall be through?' 'Not long, my daughter. Death has already taken place in a part of your system. Is the Saviour with you still? Do you feel happy as death approaches?' 'Yes sir,' she replied; 'but I can't think, what is the reason?' Her father explained to her that the brain, the organ which the mind employs in thought, was yielding to death. 'Yes,' she added; 'but the soul will continue to think independent of the body forever.'

When her attention was drawn to her friends or other objects, this music ceased to affect her; but so long as her ecstasy continued, whenever she listened, it was still there. She smiled, and said, 'That does seem something like it.'

I repeated from the Revelation of John: 'And I heard a voice from heaven, as the voice of many waters—and I heard the voice of harpers, harping with their harps.' She smiled, and said, 'That does seem something like it.'

When her attention was drawn to her friends or other objects, this music ceased to affect her; but so long as her ecstasy continued, whenever she listened, it was still there. She smiled, and said, 'That does seem something like it.'

When within a few hours of her end, she requested her uncle to sing the hymn containing the verse,

'When we're there ten thousand years,
Bright shining as the sun.'

And being told and perceiving that she could stay but a little while—that she was sinking rapidly—she raised her hands, clapped them together, and shouted so that open doors she might have been heard through the hall into the street—'Glory! Glory! Glory! I'm going home!'

And when the pangs of dying became insupportable, so that she could not suppress a slight exclamation or groan, she would prolong the groan into singing! and shortly after she joined those who have returned, and come to Zion with songs, and everlasting joy upon their heads. 'Mark the perfect man, and behold the upright; for the end of that man is

thirty hours successively, without any other cessation, even to get meals, than is causally afforded by the unreadiness of the miners. Here is a pretty picture of British civilization. One cannot read through the evidence taken by the committee above referred to, without being strongly tempted to adjure the very name of an Englishman.

Wealth, it is true, covers a multitude of sins. But we do not think that, in every instance, of the proprietors of the mines, who persist in setting at nought the laws of nature and humanity, (religion is out of the question in such a connection,) kept prominently before the public eye, there is sufficient virtue still extant among us, to consign these maniac worshippers to execution and infamy. Amongst the various mysteries of Providence, one of the greatest, is the permission to such monsters, to profit by more than brutal cruelty to children, and perhaps in no country under heaven, does avarice doom the offspring of the poor to more terrible privations, to more incessant suffering, than in our own. What may prove an effectual remedy to the evil we know not; but we think the professedly religious portion of the community is under obligations to hunt down the beast in human form who coins his gold out of the suffering and demoralization of childhood, let him pass by what name and move in what sphere he will. Society ought to him out of sight.

For the Christian Reflector.

The Rivulet.

There's a stream that restlessly flows to the sea,
Murmuring forever sweet melody;

Still onward and onward its waters flow,
And never a place of resting know.

From the distant woodland spring they come,
And hurry along to their destined home,

To the deep, and dark, and boundless main,
To the home whence it wandered returning again.

How oft have I stood by that rivulet's side,
And gazed on its silvery and rippling tide;

And felt what no language of earth can tell,
As deep as my ear its murmur fell.

They seemed to be whispering in plaintive tone,
Of years of loved ones forever flown;

And softly and gently I've heard them say,
"Every thing earthly is passing away."

And then, as I listened, they seemed to tell
Of a country of bliss where the angels dwell;

and which are the co-ordinates and inseparable accompaniments of the religion of Jesus Christ, must inevitably spread and triumph with that gospel, whose glory is destined to encircle the earth.

The Sabbath draweth on.

The Committee of the English Baptist Missionary Society conclude their report, connected with their 168 stations, there have been added to the church, during the past year, 5944 persons, and there are reckoned about 20,000 inquirers. They ask, "to what conclusions are we led by these facts? To what other than this—that the Sabbath of the world draweth on, and that the influences now brought to bear upon it are deepening and spreading in rapid preparation, for the time when 'the glory of the Lord shall be revealed, and all flesh shall see it together.'

Among the indications which lead them to believe that steady progress is making toward those glorious results, they mention the following:

"The moral and political aspect of the nations. Fifty years ago the popular mind in most countries of Europe was much less free to act under impulses of a moral and religious nature than now. Customs, government, and the mightiest governors of all, opinion, were hostile to our movements. Now, they are, at least, silent. Most heathen countries are at length open; whilst the national influence gained by the number of our colonies, the greatness of our wealth, the extent of our commerce, are on our side. The superstitions which once reigned in our country, the human heart is now in their doings. The characteristic symptoms of depravity are upon them; and though it does not follow that because their hold is feeble, therefore men will receive the better and true faith; nevertheless it is unquestionably an enterprise of greater hope to assimilate the nations in this fair hour of weakness than fifty years ago, when magnificient and seductive systems of worship were at the height of their energy and splendor."

"The moral influence of Christianity is greater now than at any previous period. No doubt the intercourse of nominally Christian nations with heathen countries has been in many instances extremely dechristianizing; but it is less so than it was half a century ago. The burning of widows is no longer legalized by the laws or practice of the British authorities. The worship of Hindoo gods is no longer avowedly supported by the wealth and patronage of a Christian government, and above all the abominable system of slavery no longer exists in our West India colonies to mock our professions of benevolence, and to neutralize the influence of them on the mind of the world. All these abominations have been removed, and though the remnant of them may not necessarily draw on the chart of the gospel, it is impossible not to regard it as the preparation of the way of the Lord; the making straight in the desert a highway for our God."

"Knowledge is diffused, and facilities for diffusing it are increasing. In Christendom there are four times as many readers as there were fifty years ago. Heathen countries two hundred and fifty thousand of them are trained from year to year to read in their language the wonderful works of God." Every Sabbath the words of eternal life are spoken by the agents of this Society alone to at least a hundred thousand hearers; whilst from the printing-press at Calcutta one hundred volumes of the sacred Scriptures and some thousands of tracts are issuing daily, and thus continue the echo of the praises of the gospel throughout the region, and from one generation to another."

"It is not so—that the missionary spirit is on the increase—the spirit of prayer and exertion for the perishings of heaven! Fifty years ago no regular missionary prayer-meetings were held. Now the spread of the gospel is prayed for by every Christian church, and remembered in every Christian family. If, therefore, God was expected to have his "house" built up by the house of Israel, before he made "the desolate places of the earth as Eden," surely the general diffusion of an inquiring, a praying spirit, is the earnest of those richer blessings which are yet in store."—*Macedonian.*

Results of Missionary Labor.

The glorious results—the wide and most happy contrasts, produced by the blessing of God on missionary toils, are strikingly delineated in the following extract of a letter from Mr. Clark, a missionary in Brown's Town, Jamaica. He is writing to Mr. Haddon, a friend in England.

"We have much to bless God for, and many things to mourn over. God has done, and is still doing, great things for us—our enemies themselves being judges; but we are far from being perfectly pure. There are not the same evils in our churches at home, yet there are lives which make us feel that we must not be content with our past attainments, but that we must vigilantly press onward to things that are before. The course of salvation, however, is difficult, and it is—but between the state of the people, when I came to the island, seven years ago, and at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1825, the greater part of the people in this neighborhood were living in open sin—very few could read the word of God, still fewer felt its power to convert them—deserting their lyings, drinkings, drunks, and moral degradation in almost every instance. And these evils in the many, appeared the more striking from contrast with the few who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, had never been driven away by the violence of the wind, and in 1838, '39, '40, watered by Mr. Coulart, sprung up, and has to this time produced fruit to the glory of God. If the decided change in hundreds—not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it can be ascribed; and if not (as regards those connected with Baptist churches at least) to the agency of Baptist missionaries, and the co-operation of the active members of their church, the success of means the results produced can be attributed. Twelve years ago this whole district was enveloped in grossest darkness; the gospel had never been preached in it (unless by accident, of which I never heard, in the church of England); the people's hearts had never been cared for; no man had ever been employed in any enlightened mission or conversion: they were heathens in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every Sabbath in Baptist chapels, and 2 or 3000 at other places. A large portion of these can read the word of God; have given up their former sins, habits, such as adultery, drunkenness, dishonesty, lying, &c., are accepted in members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what an mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. In their desire to be relieved from the various causes ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance, would God and faith in the Lord, we could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery, and brought them out of the horrible pit and dark place; set their feet upon a rock, and put a new song into their mouths. There are not a people, but are now the people of God—they had not obtained mercy, but they now have obtained mercy; and if it be our happy portion to stand at last before the throne of God and

of the Lamb, we shall there meet with many thousands of members of Baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet."

Christian Reflector.

BOSTON, WEDNESDAY, FEBRUARY 1, 1843.

The Editor's Farm.

Our acquaintance with the science of agriculture is rather limited, to be sure; but we think the work of an editor—the conductor of a "family religious newspaper"—bears a striking resemblance to that of a farmer. It will not do for the farmer to give all his attention to the culture of one kind of produce, or the care of one sort of animals; and we do feel that an editor, whose observation is constantly extended over the community, who is more a farmer if he cares for nothing but the fine appearance and fleetness of his horses; the amount and value of his poultry; the excellent quality of his wheat; or the beauty and fertility of his meadow. His business is of a far more extensive and discursive character. He must stock his farm also with cattle and sheep and swine, and take constant care of them all; he must lay his plans and proportion his toil for a necessary supply of hay in his barn, corn in his granary, potatoes in his cellar, and fuel in his wood-house; besides looking after his fences, his ditches, his garden, his manures, his implements of husbandry, and we know not how many things more, with unvaried assiduity; and it is necessary also that he attend to every thing in its proper time, and give to every subject its proper proportion of attention and labor.

Precisely thus is it with an editor. No husbandman has a farm more extensive, or a greater variety of matters to look after. He must keep his eyes constantly open, and his attention ever on the alert. He must read all sorts of books—review all kinds of magazines—consider every variety of subjects. His brain must be a daily replenished repository of news; he must know what intelligence each steamer brings from England—what they are doing each successive day in the National Congress and the State Legislature; and what in a score of conventions and public meetings beside, held in different places and for different objects; and none of all the important incidents which occur from one day to another around him, must escape his notice; for from all this knowledge he has to select and condense for his readers. Further, he must weigh great questions; settle important principles; take comprehensive views of the bearings of public opinion, the state of society, and the progress of truth. He must consider all new theories that are started, and all old ones still maintained. He must look over a score of communications each week, some of which it would puzzle a magician to decipher or understand, and decide on their acceptance or rejection. He must attack, and then too in the most judicious and effective manner, all prevalent forms of evil; and give in due proportion, his attention and editorial influence, to the promotion of a great number of distinct, important branches of benevolence. He must be sprightly, spicety, earnest, profound; and the same time, candid, manly, truthful, cautious. It will not do for him to broach opinions which he is not sure he can maintain, or to venture assertions which, if disputed, he may find it difficult to substantiate. He must flatter no man unduly, judge no man unreasonably, injure no man's feelings or reputation unnecessarily. He must be wise as a serpent and harmless as a dove. He must think soberly, and write warily; must use words as if he cared for nobody, and yet, in their use, he must think of everybody. He must carefully weigh each sentiment he utters, and each form of expression he employs—not from cautiousness diminish its proper force, nor from recklessness make it extravagant, and so productive of harm, rather than good. Everything must be said at its proper time, and every subject receive its due proportion of attention. System and order, too, must be carefully observed in the arrangement of the paper. Each number must have a studied variety; and yet some subjects never be overlooked. It must be a casket of treasures, old and new; a depository of opinions; a storehouse of facts. It must be a library complete in itself; a library select, classified, titled, and numbered, with every book in its place.

Such is an editor's task. Such is the extent of his farm—the careful management it requires—the incredible amount of labor to be bestowed upon it. And yet, gentle reader, it is a notable fact, that whatever be the diligence, fidelity, talent or discretion, with which he prosecutes these varied and responsible labors, a portion of his readers will find something of which to be dissatisfied and complain. They know so little of the extent, variety and importance of his labors, and differ so widely in their views, that it is utterly impossible to meet, in every particular, their wishes. One might as well attempt to furnish weather, that would suit the conflicting notions and circumstances of all the people in the land. We speak from personal observation. We have now been long enough in the chair editorial, to have some experience of the trials, as well as the toils, which belong to it; and though we have been highly favored, and often commended and encouraged, and have reason to complain of none, we have learned, at least, this—that there is a great deal of excellent and timely advice to be had gratis; and that the entire satisfaction of every news-paper patron is a boon which no editor has a right to expect. We have therefore decided to receive all sorts of advice, all subjects whatever, in perfect good humor, and to make the best possible use of all that is tendered. At the same time we ask our friends one and all, to consider what an amount of labor and responsibility is weekly laid upon us, and on this account to be charitable in their conclusions and moderate in their demands. We have given up their former sins, habits, such as adultery, drunkenness, dishonesty, lying, &c., are accepted in members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what an mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. In their desire to be relieved from the various causes ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentence, would God and faith in the Lord, we could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery, and brought them out of the horrible pit and dark place; set their feet upon a rock, and put a new song into their mouths. There are not a people, but are now the people of God—they had not obtained mercy, but they now have obtained mercy; and if it be our happy portion to stand at last before the throne of God and

received, and how high the ground taken or strong the language used with reference to it. If the ir own views, long cherished and matured, are not fully reached, it is very natural that they should deem the editor wanting in independence, interest, or fidelity, when it is possible that the course he thinks it wise to take contributes more effectually and rapidly to the spread and triumph of these very sentiments, than would the one recommended by his readers. We pretend not to say that we are wiser than all who think differently from ourselves; but surely, we should not do right, to throw our own judgment aside, and become the organ of another man's; and we do feel that an editor, whose observation is constantly extended over the community, who is more a farmer if he cares for nothing but the fine appearance and fleetness of his horses; the amount and value of his poultry; the excellent quality of his wheat; or the beauty and fertility of his meadow. His business is of a far more extensive and discursive character. He must stock his farm also with cattle and sheep and swine, and take constant care of them all; he must lay his plans and proportion his toil for a necessary supply of hay in his barn, corn in his granary, potatoes in his cellar, and fuel in his wood-house; besides looking after his fences, his ditches, his garden, his manures, his implements of husbandry, and we know not how many things more, with unvaried assiduity; and it is necessary also that he attend to every thing in its proper time, and give to every subject its proper proportion of attention and labor.

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receive a humble prayer for the guidance of the Holy Spirit. We may find much in this holy code contrary to our previous opinions, and encounter many truths which rebuke our worldly and sensual spirit, but this is the very reason why we should persevere in obeying the command of Christ, "search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." Too many persons seem to be spending the precious probation of human life, in puzzling their minds with the theories of men, thus endeavoring to find a path more pleasant to our corrupt propensities, than Christ has given us in the Scriptures. We will, however, venture to assert, that all such labor will be fruitless, and that none can obtain true and substantial rest for their souls, but that which the wisdom of God has revealed.

Such is the constitution of the immortal soul, as to preclude the attainment of perfect satisfaction in the things which relate to this life. Its capacities lead to aspirations for a moral good which is to be found only in the holy love of the perfections of the infinite God. But in the pursuit of this happiness, mankind forget their character as sinners, and turn away from seeking a likeness to God, not feeling the necessity of a renovation of heart and forgiveness of sin. Now the Scriptures insist on a renunciation of the supreme love of the world, its wealth and its pleasures, assuring us that in seeking the glory of God and imitating the example of Christ, we shall find the felicity which will satisfy the desires of the immortal mind. It is absolutely necessary that we feel our disqualification for this happiness in consequence of our sinfulness, and that we humble ourselves before God, by imploring the remission of our guilt and the purification of our souls. By the communication of the grace which we need, we may bring into a meanness with God. Recconciliation to him, and the cordial love of the truths and precepts of his word, will dissipate all the moral darkness with which sin now envelops us, and bring us into the light and holy liberty which God confers on his regenerate children. Conscience, purged from a sense of guilt, now has free access to the throne of grace. Believing the record which God has given through his Son, and realizing that by the mediation of the Saviour, God can be just in the free forgiveness of sin, the soul has communion with him and fellowship with Christ. It can now contemplate Infinite Purity without the slavish fear of condemnation, and in the full apprehension that Christ is the end of the law for righteousness to every one that believeth. He who has these clear convictions, discovers new beauty in the word of God. With the psalmist he is ready to say, "Thy word was found of me, and I did eat it, and it was to me the joy and rejoicing of my heart." The promises of God's grace are exceedingly precious, and perfect safety is felt in resting on his truth. The darkness and uncertainty involved in the article of death are removed, and light and immortal glory take their place. With these promises in view, a ready renunciation of mere worldly happiness is cheerfully made, and God is now chosen as the only immortal good.

A BRIEF.

Rev. Dr. GRAYES.—I have, perhaps, too long neglected your request, to give an early account of the Lord's doings where I am permitted to labor. Leaving Br. Everts to give an account of the meeting in New Market Street, Philadelphia, I will briefly notice the blessed work in Bordentown, N. J. I commenced preaching with that beloved church, the 4th of December. The good Spirit was soon visible amongst the people. Some were serious before our meeting commenced. The saints gathered, and lifted their hearts to God, and sinners began to tremble and inquire after the way of salvation. Tears flowed from eyes unaccustomed to weep, and hearts yielded to the peaceful sceptre of the Redeemer. For more than four weeks there was no interruption in the work. There was no "rushing mighty wind," but the steady, gentle breeze, rising higher and higher, first moving the leaves of the forest and the yellow harvest fields, and then swelling and increasing in strength, until many trees of different ages and growth bowed before it, and were overthrown.

Our Methodist friends commenced a meeting one week after ours. They have also enjoyed a rich blessing. Considering the population, the work has been extensive and powerful. Br. Harrison, pastor of the Baptist Church, baptized, Lord's day, the 15th, 60 willing and joyful converts, surrounded by a great and solemn multitude. Twenty more are expected next Lord's day. Let all the people "praise the Lord for his goodness and for his wondrous works."

I am now siding Br. Dickinson, in Burlington, where the work, thus far, very much resembles that in Bordentown. Some are already rejoicing in the Lord, and weeping, anxious inquirers are daily increasing. O, my brother, winning souls is blessed work. Pray that I may be more skillful, and holy, and successful. I have agreed to commence laboring in Cannon Street, New York, next Lord's day. Please direct my paper to that city, and a few following weeks. My correspondents will please remember this request, and direct their communications accordingly.

As ever, your brother, and fellow-laborer in the Lord,

JOHN BLAIN.
Burlington, N. J., Jan. 24, 1843.

I have agreed to commence laboring in Cannon Street, New York, next Lord's day. Please direct my paper to that city, and a few following weeks. My correspondents will please remember this request, and direct their communications accordingly.

See! the final scene is hastening,
Graves and seas yield up their dead,
Lo! the pagan and the bondman
Haste to crown a Saviour's head.

Charleston, Jan. 7, 1843.

Missions in Africa.

The following interesting facts we copy from the *Macedonian* for February.

Our English brethren are taking the deepest interest in their missions in Africa. They say that the sympathies of the church have never been more active on behalf of this benighted continent than now—that men are more worthy of cultivation, and more likely to respond to the mission of God. Po is the residence of their missionaries, Messrs. Clark and Prince. This is said to be a healthy refuge for invalids from all parts of the coast, whilst a population of some twelve thousand natives renders it an ample field for missionary exertion. The missionaries have now a congregation there of two or three hundred persons. And as a proof of the deep interest taken in this mission, the sum of £1500 for the African mission, the remainder for the Baptist mission. The latter was given by the people unasked—it is designed to make Fernando Po a principal station, and the erection of a chapel and mission-house has accordingly been commenced. At Graham's Town a chapel has been completed. It is paid for by the people, who also support their own pastor, and contribute liberally to the funds of the Parent Society.

Rev. B. Cook, Jewett City, from Ps. 68: 18; 5th, Consecrating prayer, by Rev. C. S. Weaver, of Voluntown; 6th, Charge, by Rev. N. E. Shaler; 7th, Right hand of fellowship, by Rev. A. G. Palmer; 8th, Benediction, by the Candidate.

Brother Flint was formerly a Methodist minister. The exercises of the ordination were peculiarly solemn and interesting. The prospects of this church are flattering.—27 have recently been added to the church by baptism, and several others are expected to be baptized soon.

Comm.

Ordination at Brattleboro.

Mr. JOSEPH C. FOSTER was ordained at Brattleboro', Vt., as pastor of the Baptist Church, on Thursday, Jan. 19. Invocation by Rev. D. Parker, of Mount Holly. Reading of the Scriptures by Rev. P. Howe, of Dummerston. Introductory Prayer by Rev. M. Frary, of Heath, Mass. Sermon by Rev. D. Pratt, Nashua, N. H. Ordaining Prayer by Rev. D. Crane, North Springfield. Charge by Rev. M. Carpenter, of Keene, N. H. Right Hand of Fellowship by Rev. J. Storer, of Fitzwilliam, N. H. Address to the People by Rev. D. M. Miller, of Windham. Concluding Prayer by Rev. Samuel Fish, Halifax. Benediction by the Candidate. The sermon was founded on 1 Cor. 1: 21, and clearly set forth the characteristics and success of the gospel. It abounded with apt illustrations and forcible demonstrations. It was evidently distinguished for that point and emphasis peculiar to the brother who delivered it.—*Conn.*

The Monthly Concert.

The Monthly Missionary Concert ought to be fully attended, and be one of the most lively and solemn meetings held by the church. The whole world should be remembered there; the red man, the black man, the yellow and the white man. The deepest sympathies of our better nature should be enlisted, and our most fervent prayers offered. Our desires should not only be enlarged, so as to embrace a world, but they should be directed to special and definite objects. We are pleased to see that the Rev. Dr. Pattison has suggested in his "winged messenger," "several things to be prayed for at the concert." And fearing that all our readers do not see the Macedonian, we will notice here, that he refers particularly to the need of a native ministry, to be raised up immediately among the Cherokees and the Kares. He says:

The Cherokee tribe of Indians, and the Kares in Burma, have in great numbers embraced the gospel. How suitable it would be that they should be employed forthwith to render Christianity in those countries self-propagating, that the agency for carrying on the work exist on the ground. Unless seminaries of learning and other kindred Christian institutions be established, the present results of missionary labor and sacrifice will be likely to disappear. The natives may return to paganism, but will in all probability take another form of Christianity, as unlike the gospel, and the native converts all unite in the request.—*Brethren,* pray for us.

Religion in Washington.

The Rev. Mr. Knapp has written to one of the pastors of this city, announcing his arrival at Washington, and giving some account of the commencement of his labors, which have thus far been attended with very encouraging indications. Religious services are held in a large hall, which is constantly crowded with hearers. This hall has been heretofore used for coalition parties and balls; and has connected with it two or three small rooms, which serve admirably for female prayer-meetings, meetings of inquiry, &c. This hall is still occupied (under a former contract) for a ball two evenings, in the week, and on these evenings Mr. K. and the congregation occupy the First Presbyterian Church, by invitation of the pastor and people. The correspondent of the New York Evangelist refers to this fact as indication of the "kind feeling" which exists in the city towards Mr. K. A correspondent of the Christian Secretary says: "Mr. K. is liberal in his feelings, frankly inviting all evangelical Christians to labor in the work, giving them full liberty to labor and pray in their own way. Several other denominations have attended the meetings and manifested a deep interest on the subject of a revival—also several ministers and brethren from abroad are here, deeply engaged in the cause." The numbers of inquirers was at first very small, but it has daily increased, and some most interesting cases of conversion have taken place.

Mr. K. solicits an interest in the prayers of all Christian people for a blessing on his labors at Washington; and it is a request with which no Christian, who loves his country and the souls of men, can refuse to comply. In few places in the Union has religion generally been at so low an ebb as in Washington; and in no place ought there to be a greater amount of moral power continually exerted. It is a place of great temptations, and of mighty influences. It may well be styled the heart of the nation; and Wisdom says, "Keep the heart with all diligence, for out of it are the issues of life."

SUFFIELD, CT.—We learn from the Christian Secretary that a most powerful revival is in progress in Suffield. The revival commenced sometimes during the fall, and conversions have occurred every week since. Within the last two or three weeks the work has become general, and all classes of society are the subjects of it. Some of the most influential citizens of the place have already bowed their necks to the Saviour's yoke, and others are inquiring the way of salvation. We believe the work thus far, has been principally confined to the Rev. Mr. Ives church. May God still continue to carry it forward.

W.C.—We learn that there is deep and general interest in the subject of religion in Portland, N. H. Conversations are frequent, and churches of all denominations awake to the interests of undying souls. The N. H. Register contains an account of a revival in Conway, written by Rev. B. Pierce, who recently became pastor of the church in that place. Many are rejoicing in hope. From the same paper we learn that God has poured out His Spirit in Troy and Albany, Vt. In the latter place a Baptist meeting house was recently dedicated and pastor ordained.

CURCH CONSTITUTED.—A Second Baptist Church was constituted on the 12th inst. at East Lymne, Ct. Pastors present, F. Wightman, F. Darrow, P. Brockett, and H. R. Knapp. Rev. P. Brockett preached the sermon.

The Editor's Table.

CHRISTIAN MILITIA VIATICUM; or the Christian's Pocket Companion. New York: John S. Taylor & Co. 1843.

This is a beautiful 24mo volume, like the "Jewels" of Gould, Kendall and Lincoln. We learn from the "Commentatory Notice," by the Rev. John Blatchford, that it is a re-publication of a little work which was for many of the last years of his life the pocket companion of the late Rev. Samuel Blatchford, D. D., of Linsburg. It contains the private rules of such men as Edwards and Brainerd, and Rogers and Mason. Would that such a book was, with the Bible, a pocket companion of every Christian in the land. It contains the elements, the principles and breathings of that deep and fervent piety, which is of a kind to endure, and make the path of its possessor to shine brighter and brighter unto a perfect day. For sale by Gould, Kendall and Lincoln.

LUCILLE; or the Reading of the Bible. By Adolphe Monod. Translated from the French. New York: Robert Carter, 58 Canal Street, 1843.

The author, M. Monod, is a Protestant minister of eminent piety, talents and zeal. The work is popular in the original, and the country of its birth, and is adapted to be eminently useful there; nor can it be read here, we think, without interest and profit. The inspiration and excellence of the Holy Scriptures are shown, in a series of most interesting conversations between a teacher of great learning and kindness, and a very intelligent and docile pupil. A good book for the young lady's boudoir, or the family library.

SEARS' NEW MONTHLY MAGAZINE, for January, 1843. New York; Robert Sears, 122 Nassau Street.

We very much regret that the last Magazine effort had been made; that the market was supplied, so that no place or corner was left for any more kinds or copies. But we are compelled to confess our error. There was one chink unoccupied, and Mr. Sears has discovered and filled it. And we hope no one will attempt to crowd in beside him, for he fills it well. This is an *instructive Magazine*, got up in an elegant style, and ornamented, not with fashion plates, but with numerous illustrative wood-cuts, of rare interest and beauty. We hope its unexceptionable character, and its adaptation to the family circle, will secure for it a liberal support.

THE PROPHET OF DANIEL, LITERALLY FILLED.—This little book, of three Lectures, by the Rev. Nathaniel Colver, is just what is wanted at the present day. It was my pleasure to listen to two of these Lectures when they were delivered to full audiences in the Marlboro' Chapel. I was then much gratified with hearing, but I have since been equally, if not more so, by reading them.

There are certain periods of time when peculiar kinds of *malaria* prevail; and it is often difficult to say what specific cause they are to be attributed, or to prescribe an appropriate remedy. There is much truth in the remark of Mr. C., that "the idiom of prophetic language is so highly figurative as to afford a rich field for the exercise of a fervid imagination. Nor is there wanting in men in general, a strong tendency to abandon the slower progress of sure-footed truth, and of stern and jealous investigation, for the more sunny and airy regions of the imagination, and for lofty flights of fancy." Mr. C. has given the subject a thorough investigation, as will be abundantly discovered by any one who will carefully peruse his Lectures. Every effort of this kind is calculated to be of essential benefit to the church, and should command the gratitude of all the various branches of Zion. There is always danger, in every thing that verges towards controversy, of suffering ourselves to inhale an unchristian, uncharitable spirit; and I am happy to find that Mr. Colver has kept himself so free from any thing of this kind. It was scarcely possible for him, in discussing such a subject, where his opponents frequently manifest much confidence, to avoid some expressions which seem to have a double edge, and to cut both ways. I think, considering the difficulty of managing such a subject, Mr. C. has done remarkably well, and that his book will be instrumental of much good. It cannot be denied that there is need of such a work, and I hope it will have a wide circulation, and of stern and jealous investigation, for the more sunny and airy regions of the imagination, and for lofty flights of fancy." Mr. C. has given the subject a thorough investigation, as will be abundantly discovered by any one who will carefully peruse his Lectures. Every effort of this kind is calculated to be of essential benefit to the church, and should command the gratitude of all the various branches of Zion. There is always danger, in every thing that verges towards controversy, of suffering ourselves to inhale an unchristian, uncharitable spirit; and I am happy to find that Mr. Colver has kept himself so free from any thing of this kind. It was scarcely possible for him, in discussing such a subject, where his opponents frequently manifest much confidence, to avoid some expressions which seem to have a double edge, and to cut both ways. I think, considering the difficulty of managing such a subject, Mr. C. has done remarkably well, and that his book will be instrumental of much good. It cannot be denied that there is need of such a work, and I hope it will have a wide circulation, and

NEW WORK.—MESSRS. GOULD, KENDALL & CO. have agreed to publish a book, entitled, "The Karen; A Memoir of Ko-The-Byu, the first Karen convert. By a Karen Missionary." It has been published at Tavoy—printed on the Karen mission press; and is said to be a well written and exceedingly interesting sketch. The Tavoy copy contains 148 pp. 12 mo.

For the Christian Reflector.

MR. EDITOR.—I notice in one of the daily papers a statement that the Rev. Mr. Coolidge's Society has raised eight hundred and fifty dollars for missionary and other charitable purposes. As this was mentioned as an instance of distinguished liberality, I thought I should like to know what the society with which I am connected has done lately, for the same objects.

John Ross, The St. Louis Organ says that John Ross has been accused of defrauding the Cherokee nation of an immense sum of money. He has been called upon for a settlement of his accounts with the nation. Great excitement is expected to grow out of the proceedings.

Latest Foreign News.

The Steamship Caledonia arrived at this port on the 26th ult., having left Liverpool on the 4th. We give the following abstract of news.

ENGLAND.—Incendiarism has of late been

very prevalent in various parts of the country. In one instance, in Surrey, property to the amount of £2,800 was destroyed.

The income tax is still very unpopular, and the hatred of it increases daily. Meetings have been held in London, Scotland, and elsewhere, to agitate for its repeal; and the wars in India and Afghanistan have aggravated it, sought, the people think, to be repealed.

A fire occurred on the 14th ult., in a lodging house, Goodman's Fields, London, kept by a soap boiler named Cook. There were twenty-five lodgers and out of that number eight were burned to death.

Mentalists received from Calcutta, stating that there is an apprehension of the Indian Government, to maintain the number of steamers lately employed in the Chinese war, although the war has terminated, so as to form an additional means of communication between England and Bombay or Calcutta.

The town council of Liverpool on the 14th ult., refused, by a majority of 39 to 30, to give the children of the Catholic poor a secular education in the corporation schools.

IRELAND.—Agrarian outrages continue. The ejection of tenants for small sums, still progresses, and the number of houseless wanderers is daily on the increase.

An awful catastrophe occurred in a Catholic church in the town of Christy. The walls were broken, by a portion of the pews, and the entire mass concease of people—the gallery, as is usual on Christmas morning, being crowded to excess. By the pressure of the crowd one of the rails of the staircase was broken, and some persons, hearing the crackling noise, cried out that the gallery was giving way. A rush was made to escape, and many of the victims in their eagerness to get out, fell down, and were trampled to death. Four thousand or five thousand people were present; no less than thirty-three people have been killed.

SCOTLAND.—We call attention to the notice of a meeting of the American Peace Society. There is much ignorance as to the design and practicability and exertions of the friends of peace. In view of the late successful negotiations between this country and England, and the new and more serious direction which has been given to public opinion on this subject, the present moment is a highly favorable one for pressing it on the attention of the community. We hope there will be a large attendance.

THE Rev. Daniel Taylor, late from Yorkshire, England, after having supplied the Baptist Church and Society in York, Livingston Co., N. Y., thirteen Lord's days, received from them an unanimous invitation to become their pastor, which he has accepted.

Several communications on hand are necessarily deferred.

Secular Intelligence.

Domestic News.

RIGHTS OF COLORED CITIZENS.—The Washington Correspondent of the New York Evangelist, writes under date of Jan. 20th, as follows:

For the first time since the anti-slavery movement commenced, we have this day had a favorable report made by one of the business committees on a question directly involving the rights of citizens of color to the protection of the constitution and laws of this country. Mr. Winthrop, of Boston, made a report of the Boston Memorial concerning the imprisonment of negroes in the slave ports, a report nearly agreed to by seven of the nine members of the committee, and approved by another, in which the questions of law and justice are ably urged, and concluding with a series of resolutions directly declaring the seizure of such seamen, citizens of the United States, for no charge but that of having entered the port in the prosecution of their lawful business, a violation of the law.

The distress in Peking continues, and is daily increasing. A few days ago it was stated that the number of unemployed hands amounted to 11,800. Government has refused to give further aid to the destitute population.

SYRIA.—The news from Syria is alarming.

The Sheik Seebel Harien has escaped from the hands of the Ottomans, where he was detained

on political affairs, and gone among the Druses and Maronites. This Sheik is one of those who gave Ibrahim Pacha so much trouble. Omar Pacha is blocked up in Der-el-kamar—he has with him 4000 or 5000 regular troops.

CHINA.—A letter received in this city from Singapore, dated 20th of September, contains

advice from Macao, to the 17th of August.

Mr. H. Pottinger was expected to reach Hong Kong about the end of October, there to meet Col. Chinn, and to enter into a compact for arranging the tariff.

In the general opinion in China that the Chinese government was sincere, and that the tariff would be arranged without difficulty. Opium would doubtless be prohibited at all the ports, and a smuggling trade carried on as before. Little was doing at Canton.

CHOLERA IN BURMA.—According to the latest advices from the East Indies, the cholera was raging in Burmah to a fearful extent.

Whole villages in the interior have become desolate—the inhabitants being cut off by this frightful malady, or have fled for safety to other parts of the country.

Congessional.

MONDAY, JAN. 16TH.—In the Senate, various unimportant petitions were presented.

In the House, the question was discussed whether a bill should be forthwith reported for the unqualified repeal of the Bankrupt Law.

Decided affirmatively. Yeas 112, nays 81. So the Committee had leave to retire for the purpose of executing the order of the House.

TUESDAY, JAN. 17TH.—No important business was transacted in either the Senate or the House.

Wednesday, Jan. 18th.—The Senate adjourned.

On motion of Mr. Profit, to reconsider the bill to limit the trustee process to sum over twenty dollars, was read a second time.

Mr. Garrison moved that an order be passed to the House, to excuse from voting, and this question was before the Senate at 1 o'clock.

JANUARY 26TH. In the Senate, petitions and

resolutions were presented to the Senate.

On motion of Mr. Garrison, to adjourn.

Poetry.

For the Christian Reflector.

O, mourn not for the Dead.

BY THOMAS L. HARRIS.

O mourn not for the dead—
The holy dead! who, while they lingered here,
A sacred, heavenly influence round them shed,
That came from some bright, pure and sinless
sphere.

The grave to them was but a path, whose way
Led to the mansions of unclosed day.

O mourn not for the dead,
The immortal dead! the passionate, the strong,
Whose bright, ethereal spirits here seemed pale,
To weep and grieve—so suffering and song
They sweep their lyres, from passion-guts
set free,

In the land of ceaseless melody.

O mourn not for the dead,
The nameless dead! whose memories are hid,
Who left their oblong'd dusky pall was spread,
When fell the dust upon their coffin's lid;

Their sorrows o'er, all peacefully they rest,
In dreamless slumbers on earth's quiet breast.

O mourn not for the dead,
The early dead! too pure on earth to stay,
They in the spring-time of their beauty fled;
By angel wings upborne, they sped their way—
Left their dark birth-place on earth's wintry
soil,

To bloom within the paradise of God.

O mourn not for the dead,
The lonely dead! who seemed unto us given,
To make life's pathway blossom to the tress,
But who are dwelling in their native heaven,
And looking down with earnest, loving eyes
Upon thee from the bright and glowing skies.

O mourn not for the dead,
The broken-hearted dead! a shadow fell
Upon their pathway when their hopes had fled;
Earth's sunshine failed that shadow to dispel,
But now they rest in a far happier sphere,
A heavenly hand hath wiped away each tear.

O mourn not for the dead!
Though dimmed round thy loved and cherished
lies,

He whose wrong, sorrowing heart hath often
bled,

Learners from life's woes how sweet it is to die—
To hear, while earthly sense grows faint and
dim,

The breathing notes of hymning seraphim.

O mourn not for the dead,
Nor muse in sadness o'er the lonely tomb;
Though shadowy gloom is now around it
spread,

Yet light from heaven will dissipate that gloom:

Look earnestly, see beaming from afar,
O'er its dark portals, faith's outshining star!

Utica, N. Y.

The Sabbath at Sea.

BY MRS. SIGOURNEY.

Swift o'er the tossing deep,
As walks the Sabbath-day,

With favoring breeze, and snowy sails,
A bark pursued its way;

When lo! a gush of music sweet
Came from its lonely breast,

A holy voice of hymns lulled
The wrathful wave to rest.

Upon the sheltered deck,

Was held a sacred rite,
The worship of old ocean's King,

The Lord of power and might,

Who with a simple line of sand

Doth curb its monstrous tide,

And lays his finger on its mane,

To quell its fiercest pride.

High words of solemn prayer

Each listening spirit stir,

And by the fair young babe knelt down

The bronzed mariner;

The sick forgot their grief,

And drank the healing balm of heaven,

As dew, the thirsty leaf.

Poor Erin's ardent sons

Up from the steaming came,

And in their rude response invoked

Jehovah's awful name;

While little children gathered near,

Blest in their guiltless years,

Hands folded close, and lips apart,

And thoughts that moved to tears.

Filled with the scene sublime,

The priestly heart grew bold

To speak with eloquence of Him,

Who the great deep controlled;

And lo! his youthful brow,

And deep his tuneful voice,

That warned the sinner to repent,

And bade the saint rejoice.

A spool was on the heart,

The bowed the proudest head;

Above us, the eternal skies,

Beneath our feet the death—

The dead—who knew no burial rite,

Saw storm or battle cry,

Whose tombs are where the coral grows,

And the sea monsters lie.

It is a blessed thing

To heed the Sabbath chime,

And on 'neath summer foliage walk

To keep the holy time;

Yet who hath all devoutly praised

Him, who his breath kept,

Until the strong upthrust surge

Raged round him while he slept?

Earth, the indulgent nurse,

With love, her son doth guide;

His safety on her quiet breast,

Begets an infant pride;

But ocean, king severe,

Doth mock his trusting gaze,

And try the fabric of the faith,

By which on heaven he stays.

Again, that tuneful sound

Steals o'er the watery plain;

How passing sweet are Zion's songs

Amid the stranger-main.

Our vessel taught them to the winds,

Along her venturesome way,

And bade the intrusive billows hush

In their tremendous play.

Throughout the broad expanse,

No living thing is seen,

Except the stormy pelt's wing

That flecks the blue serene.

Praise! praise! methinks the hoarsest surge

Might learn that lesson well,

Which even the infant zephyr's breath

To earth's fair flowers doth tell.

What though the tender thought
Of loved ones far away,
Steal lingering to the moistened eye,
Mid prayer and chanted lay,
Yet trust in a Redeemer's word,
And hopes that blossom free,
And hallowed memories cling around
This Sabbath on the Sea.

The Family Circle.

A Donation Party.

The Boston Recorder gives a very interesting account of a scene which recently passed in a minister's family, the principal incidents of which we have thought might be interesting to the readers of the Reflector. The first part of the article is an account of the New Year's sermon of the pastor of the Congregational Church in Woburn, it being the 21st anniversary of his ordination. The writer then proceeds as follows:

The next evening, Jan. 2, was not without deep interest, to the pastor and his beloved family, and to the dear people of his charge. For in accordance with previous spontaneous arrangements, made by the parishioners, a "Donation Party" assembled, at an early hour, at the house of the pastor, composed of ladies and gentlemen, children and youth of both sexes, to the number of more than three hundred, to present to him and his family, according to their respective convenience, some suitable token of their affection and respect, in view of their obligations to him and the beloved partner of his joys, sorrows, and labors, for the constant and lively interest they have uniformly taken in the temporal and spiritual welfare of his beloved flock. These free-will offerings, it is believed, must have been acceptable to them, not so much on account of their intrinsic value (although they were valuable, various, and tasteful) as on account of their being an expression of gratitude and love to him, who, for more than twenty years, has been their "servant for Jesus' sake."

Among the donations, presented on the joyful occasion, there were Wood, Hay, Flour, Meat, Poultry, Butter, Hams, Shoes, Slippers, several barrels of Apples, Clothing and Cloth, Loaf and Common Sugar, Tea, Coffee, and other groceries, Books and Stationery, and a dozen Tea Spoons, a number of various ornamental and fancy articles, together with about \$40 of money. Among the fancy articles were two beautiful Canes, one of which, together with a neat Mahogany Box, was manufactured from a fragment of the communion table of the former meeting-house. The value of these donations was estimated at about \$150. It ought to be mentioned, that articles of refreshment, for the occasion, such as cold ham, bread, pies, cake, fruit, &c. were liberally provided by the donors. This "Donation Party" did not spring up on account of the pressing wants of the pastor, or a general belief of the incompetency of his salary, at the present time. For such circumstances were not supposed to exist. It originated in the love and respect of the people for their pastor. It added to his ability and convenience, to do what, it is believed, he is even inclined to do, viz., to "do good and communicate." He and his "better part" must excuse me, when I feel it my duty to state, that they did not forget to remember the poor on the occasion. For I am under a great mistake, if he did not, early the next morning, visit the poor house with his sleigh, liberally loaded with such good things as its occupiers do not, every day, partake of. This I conceive is, "visiting the widow and the fatherless," the poor and the needy, "in their afflictions." My mistake is equally egregious, if he did not, the same day, send off by his son \$50 in cash to Amherst College; and, the next week, present to an Agent of Gilman's Theological Seminary not less than \$25, for the benefit of that truly useful Institution.

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of guilt; but had failed to find one. At last, he effected his purpose by paying a visit to a neighboring jail.

On the damp cold floor of his dungeon, lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all; vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blasphemous tongue. The painter executed the task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung side by side, in his studio; the one representing Innocence, the other Guilt. But who was young Rupert, who kneeled in prayer by the side of his mother in meek devotion? And who was old Randal, who lay manacled on the dungeon floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. The brow which in childhood was bright with peace and joy, in years became darkened with guilt and shame; and that heart which once was the abode of happiness, afterwards became the habitation of anguish. Fathers, tell the tale to your children! Mothers, whisper it in the ears of your lisping little ones, that they may know betimes the exceeding sinfulness of sin, and the exceeding deceitfulness of the human heart. Well may youth and age walk humbly before God, putting up the prayer, "Keep me as the apple of the eye, hide me under the shadow of thy wings." Psa. 17: 8.

Our wish for you in turn is told,
May health and wealth increase,
May each year exceed the old.
—We gladly meet, &c.

(CHORUS.) —We gladly meet, &c.

As you on us your girls bestow,
Kindly to cheer our way,
May God by us cause gray to flow,
And thus your deeds repay.

(CHORUS.) —We gladly meet, &c.

As circling years pass quickly by,
We all are hastening home;
Life's golden cord will soon untie,
And the great gathering come.

(CHORUS.) —We gladly meet, &c.

Then may we meet together there,
As we are borne away,
Where all is bright and all is fair,
In realms of endless day.

God bless us all for Jesus' sake;
In mansions in the sky;

May we his feast of love partake,
And swell the chorus high.

(CHORUS.) —Then may we meet, &c.

We've met to wish thee, Pastor dear,
We're glad and thank thee for thy care;

That cheery blessing from above,
May fill your hearts with joy and love.

We bless the Holy One in heaven,
That such a Teacher has been given,

For more than twenty fleeting years,

To share in all our hopes and fears.

Accept the tokens of our love,—
Though small their worth, yet may they prove

They people's wish, that thou may'st share

Their temporal—for thy heavenly care.

And now once more before we part,

Accept the wish, warm from each heart—

"May all your future years be light!"

"Pastor and friends, good night—good night."

(CHORUS.) —We gladly meet, &c.

In darkness long my soul had strayed,

Ere I the Saviour's voice obeyed;

A thousand charms than those above,

Had claimed my best, my warmest love.

My soul, infatuated, groaned

"Neath sins which nature had owned;

So weak, so self-deceived and blind,

Reason had o'er its thrones resigned.

Amid this darkness most profound,

I heard a strange, unearthly sound;

"Sinner!—I felt its import; true;

"The Saviour died to ransom you."

My soul received the wond'ring light,

Which chased the shades of nature's night;

The spell of folly's charm had broke;

The Spirit's still small voice had spoke.

As gently falls the dew of eve,